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BUDDHISM IN CHINA.

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CHAPTER III.

The Buddhas.

A charge not unfrequently preferred against Buddhism by Christian writers is that it is an atheistical system, meaning thereby that it does not teach or acknowledge any self-existent and supreme deity.¹ However true this may be of some sections of Buddhists, it is not the less true that the popular religion presents a considerable number of sacred persons and objects for the adoration of its devout believers. In China several deities of a national or local character have, as is well known, been added to those which properly belong to Buddhism as introduced into the country. They are not, however, a part of this religion, any more than they are of Confucianism or Taoism; and their images are lodged in the temples simply as guests. The proper objects of worship are not very different in China from those of other Buddhist countries; and I shall now proceed to give some account of them, beginning with the Buddhas.

The word *Fo* or *Fu* 佛, and in old Chinese *Put*, is the usual mode of representing in this language the Sanscrit word Buddha. *Fo-to* 佛陀 and *Fu-tu* 浮屠² are two other and more exact ways of transliterating the same word, but they are not so frequently employed as the single character *Fo*.

The Chinese translate the word Buddha by *chiao* 覺, which they interpret as meaning "roused from sleep"—the Buddha being one who has been awakened from the dreamy sleep of corporeal existence.³ This is a literal translation of the Sanscrit word, which is the perfect passive participle of the verb *budh*, and has along with other significations that of being aroused as from sleep. The character *chiao*, like its Sanscrit equivalent (*budh*), also means to perceive or know, and the Buddha is he who knows or is wise—the enlightened. Another translation is *ching chiao* 淨覺,⁴ or clear perception—the Buddha being one who has attained to a true perception of all things. Some again render the word *Fa* by *chiao wu* 覺悟, to rouse to consciousness; and the Buddha in this sense is the being who awakens all living creatures into a state of true consciousness.⁵ It matters comparatively little, however, in what way the word be translated. It denotes a superhuman being—one who can move from place to place without effort or the use of means, and who can become visible and invisible at pleasure.⁶ The Buddha is omniscient. He is also free from the passions and desires which attend mortality, and he is exempt from change or death. Some, as we shall probably see hereafter, do not associate with the name the existence of any substantial reality whatever, but regard Buddha as being merely man's moral nature, pure and perfect.⁷

The attainment of Buddhahood is not

¹ See Edkins in *N. C. H.*, No. 229. Neander regards it as "one phase of the appearance of Pantheism." The whole of his chapter on the Manicheans is well worthy of being studied. Church History, Vol. 1, p. 478, &c. (American translation.) See also M. Müller, *Chips from a German Workshop*, Vol. 1, p. 246.

² Ma Tuan-lin, ch. 326.

³ See the Yuan-chien, &c., ch. 317.

⁴ Ma Tuan-lin, as above.

⁵ See Kang-hsi's Dictionary, art. 佛. Yuan-chien, &c., ch. 317.

⁶ Yuan-chien, &c., as above.

⁷ Such are Bodhidharma and his followers.

an easy matter, but on the contrary attended with difficulties apparently insuperable. The process through which the candidate has to go is like that to which the ore is subjected before the fine gold can be obtained. The soul must, as it were, pass through the crucible, and be freed from all the dross of corporeal existence. Nor is it in one lifetime, but in the course of successive existences only, that the sins done in the body can be thus expiated, and redeeming merit be acquired. Nor is this merit to be confined to the purification of self; but he who aspires to be Buddha must also save others from the evils of repeated births, and all the ills that flesh is heir to.⁸ Once a Buddha, however, his glory is inconceivable. He is above the kings of all the earth—above the demons and genii who invisibly administer the affairs of men—above all the gods that dwell in the heavens, and even Shakra and the great god Brahma offer him worship.

The number of Buddhas is apparently unlimited—many having already appeared, and many being destined yet to appear. I shall first give a short account of those who were the predecessors of Gotama, then of this latter, and afterwards of other Buddhas who are not genuine or who are yet to come. Those who are supposed to have existed anterior to Gotama appear to be entirely fictitious. Some writers suppose that they were invented by the latter in order to give the support of antiquity to his doctrines; but these beings are perhaps indebted for their existence to the imaginations of Gotama's disciples. Very vigorous too must have been their imaginations, and very free the scope given to them. Millions on millions of years have elapsed since the first Buddha appeared, and it would be impossible to enumerate his successors. Some Chinese authorities assert that the line of succession has never been interrupted; but in this they differ from the Cingalese and other writers.⁹

Of these remote and fabulous Buddhas, the only one I shall mention is the

Jan-tēng 然燈 *Fo*, Lamp-burning Buddha—that is, the Buddha who illuminates brightly, a translation of the Sanscrit *Dipankara*.¹ This being is mentioned in many of the sacred books, and Gotama is usually represented as speaking of him in very high terms. It was he who, during the time he was Buddha incarnate, predicted the future exaltation to that glory of Gotama, then a virtuous prince. The Chinese pilgrims in their travels through India and other countries found many stupas and pagodas erected in commemoration of the meeting of these two,² and they and other Chinese writers seem to have had a firm belief in the historical existence of *Jan-tēng Fo*.

Descending from this incalculable antiquity, we come to the present or *Bhadra Kalpa* (in Chinese 賢劫), in which a thousand Buddhas were predicted to appear, and in connection with whom the following legend is related.³ In ancient days there lived on the banks of the Ganges a rajah, whose queen on one occasion gave birth to an apparently shapeless and monstrous progeny. The rajah upbraided her on account of the unnatural birth, and the queen in anger wrapt it up in some cloth, and threw it into the Ganges. The parcel was soon after observed by a neighbouring rajah, who lifted it out of the water, and on opening it found therein a thousand boy-babies. These he took home to his palace and educated, and they all grew up to be young men of great prowess and abilities. Their fame spread over all the country; and as their arms were always successful, they became greatly dreaded in battle. In the course of time it came to pass that the foster-father of the thousand youths made

⁸ Yuan-shien, &c., as above.

⁹ See the Wu-teng-hui-yuan, ch. 1, and compare Hardy, Manual of Buddhism, p. 96.

1 He is also called *Ting-kwang* 定光. Both expressions are intended to indicate that the being was bright as a lamp. Mr. Edkins says that a black image behind that of Jui-lai (Gotama) generally represents this Buddha. *N. C. H.*, No. 198. The literal translation of the name is *lamp-lighter*, and the origin and history of this Buddha are given in *法苑珠林* *Fa-yuan-chu-lin*, ch. 35.

2 See *Mémoires de Hiouen-thsang*, Vol. 1, p. 97.

3 This legend is taken from the *Fo-kuo-ki*.

war against their natural father, and invaded his country. The latter rajah was greatly distressed when he heard that the army of brothers was coming to attack him. The queen, however, bade him be of good courage; and promised to repel the enemy, if a chamber were built for her on the city wall. The rajah caused the chamber to be built, and when the enemy encamped outside the city, the queen ascended the wall, and called out to the thousand brothers to desist from fighting against their mother. As they would not believe that she was their mother, the queen showed them her breasts furnished with the means of suckling a thousand babies. They thereupon became convinced, shot their arrows in the air, and returned to their home. These thousand brothers were the thousand Buddhas, and Gotama pointed out to his disciples the place where he had shot his arrows along with the others. On this spot a pagoda was erected in after days, which preserved the memory of the legend.

It is supposed, however, that up to the present only seven Buddhas have appeared during this kalpa. Of these the first is *Pi-po-shi* 臨婆尸, in Sanscrit *Vipasyin*, who converted 348,000⁴ individuals, and in whose time man's age attained to 80,000 years. His successor was *Shi-ch'i* 尸棄, in Sanscrit *Sik'him*, who converted 250,000 persons, and during whose earthly existence man lived to the age of 70,000 years. After him came *Pi-shè-fu* 舍浮,

or *Visvabhu*, at whose appearance human lifetime had dwindled down to 60,000 years, and who succeeded in converting only 130,000 individuals.⁵ Some Chinese writers, however, agreeing in this particular with the Cingalese, put the three above-mentioned Buddhas in a previous kalpa, and separate them by a considerable interval from their successor.⁶ The fourth in the list is

Chi (or *ki*)-*liu-sun* 拘留孫, or *Krakuchanda*,⁷ who belonged to the Brahman caste. Next to him comes *Kū-na-shè-mo-ni* 拘那舍半尼, or *Kunagamani*, who also belonged to the caste of Brahmans. The immediate predecessor of Gotama was *Chia* (or *ki*)-*yeh* 遷葉, in Sanscrit *Kasyapa*. He too was of the Brahman caste, and taught at Benares.⁸ The works from which the above particulars are derived give not only the age of human beings at the time of the appearance of each of the above Buddhas, but also state the names of his father and mother, the number of men whom he saved, and the names of his two best disciples, together with the tree under which he attained Buddhahood. Some western scholars have regarded the last three Buddhas as real, historical individuals, and have calculated the dates of their existence.⁹ Cunningham thinks they were "probably heroes or saints, who had obtained the respect of their fellow-countrymen during life, and their reverence after death."¹ In several Chinese works also we find all the seven Buddhas treated of in the same manner, and apparently regarded as all equally historical. Even, however, if it be allowed that some of the six who are said to have preceded Gotama did actually exist, still all the details of their lives and actions must be regarded as the inventions of a later period, and it seems better to consider them as simply imaginary beings.

After these, however, we come to an individual about whose earthly existence there cannot now be any doubt. I mean Gotama, or Shakyamuni, reputed the seventh Buddha of the present kalpa. To no other man, perhaps, has it ever been given to exercise so much influence over the minds of men and the destinies of nations. The author of a religion, at first apparently only a variety of that of his own district, his name has become a household word of

⁴ Mr. Edkins has 34,800.

⁵ Edkins calls these three Buddhas respectively Biba, Shichi, and Baisheva. *N. C. II.*, No. 198. For myth about their connection with Napaul, see Burnouf, *Lotus de la Bonne Loi*, p. 503.

⁶ See Wu-teng-hui-yuan, ch. 1. Fa-yuan-chu-jin, ch. 8.

⁷ Also called *Kakusanda*.

⁸ Edkins calls these three *Kulusan*, *Kunashemuni*, and *Kashliapa*, respectively.

⁹ See Hardy, *Manual, &c.*, p. 87.

¹ The *Bihis Topes*, p. 10.

reverence among millions of people who own little or no connection with his brethren. Yet the glory which has gathered around the name of this historical individual has utterly dazzled the eyes of his followers, and made them forget the real man in order to grasp at a fictitious deity.

A detailed account of the life of Gotama will be found in many works, and it is not necessary here to do more than merely sketch it in outline. In the 7th century B. C., there reigned a king over a province in the northeast of India, the capital of which was Kapilavastu (in Chinese 運毗羅蘇都).² The king's name was Suddhodana (in Chinese 首圖駄那),³ and his queen's name Mahamaya (in Chinese 摩訶摩耶),⁴ and they both belonged to the kshatrya or military caste. They had a son born to them, whom they named Siddhartha;⁵ but as his mother died a few days after giving birth to him, the child was entrusted to the care of a kind aunt, from whom he derived the name by which he is better known, Gotama. This child seems to have developed into a handsome and thoughtful youth, of whom great expectations were formed. His father, however, became displeased at the religious and melancholy tone which pervaded the prince's life, and tried to educate him in the arts and accomplishments suited to the future occupant of a great throne. Gotama accordingly became not only skilful in archery, wrestling, and other similar manly exercises, but also was well read in the Vedas and other literature of his country. When he had attained a suitable age, his father procured for him a fair and accomplished princess named Gopika,⁶ or, according to others, Yasod-

hara,⁷ and whirled him into all the excitement of royal life, forbidding the servants of the palace to discourse with their youthful master on any gloomy subject. The old coachman, however, who seems to have been of a disposition at once meditative and garrulous, could not refrain from preaching on the old man, the leper, the corpse, and the religious ascetic, whom they saw at various times on their drives. The sight of these objects produced a great effect on the mind of the young prince, who now became irreclaimably convinced of the miseries of life, and resolved to seek a purer way for himself, and impart it when attained to others. Very noble indeed was the ambition which took hold of this melancholy youth. To reign as a great king amid all that could minister to vanity or passion—to be courted by the high and feared by the low—to be rich in the spoils of the world—all seemed to him contemptible, and even wicked. The honour to which he aspired was to be the saviour of mankind—to redeem the countless millions that would be born into the world from their sins and sorrows, and guide them in a way leading to eternal peace. Perhaps, as has been suggested, the disasters which befel his father's house in war may have contributed to the decision which he now formed to become a religious devotee.⁸ However that may be, Gotama, being haunted by the conviction that he had a mission to suffering humanity, tore himself away from his wife and infant son, and fled into the woods. He assumed the garb of a recluse, and joined himself to one after another of the Brahman hermits who professed to teach the way of obtaining a final release from the miseries of corporeal existence. He found out, however, that these could not teach him what he wanted; and he retired into solitude, to study his own heart and ponder on the ways of the world. He wandered about as one of whom the world was not worthy, scantily covered with the skin of a wild animal or the bark of a tree, fasting,

² Also written 運維羅衛.

³ Translated into Chinese *Ching-fan* 淨飯
—i. e., clean food.

⁴ Translated it is *Ta-shu* 大術—i. e., great deceit.

⁵ In Chinese 悉達多.

⁶ In Chinese *Ku-pi-ya* 勁毗耶.

⁷ In Chinese *Ya-shu-ro-lo* 耶輸陀羅.

⁸ See Wassiljew, *Der Buddhismus*, p. 12.

and doing other penances of which we read with incredulity. For six years he led this kind of life, and yet even thus he could not obtain the way of release from sin and pain. At last, however, he thought he had discovered this way, and he immediately proceeded to teach it to others. It was at Benares that Gotama first preached, or, in Buddhist language, first turned the wheel of the Law, and it was in the neighbourhood of the sacred city that he made some of his earliest and most devoted converts. For more than forty years he continued to travel about the country, teaching the evils of renewed birth, the excellence of a virtuous life, the bliss of the final Nirvâna, and the vanity of all mundane existence. The Atheists and Brahmans and Fire-worshippers were strongly opposed to the novel doctrines, and did their utmost against them and their author. It was not so much, however, on account of his doctrines being new that the Brahmans opposed Gotama, as indeed in many points they differed little from their own views. They objected to this man making religion common—offering it and its blessings equally to the proud twice-born and the disowned pariah. Gotama also wished to soften the tyranny of caste in civil life, and introduce other social reforms which were naturally distasteful to the Brahmans and other interested parties.⁹ Notwithstanding this opposition, he seems to have had considerable success in his benevolent work. At Rajagriha, Benares, Shravasti, and many other places, he had large numbers of followers, many of whom were enthusiastically devoted to him. The pensive grace and melancholy beauty of the royal preacher—the austere, self-denying life which he led—and the eloquent words of contempt for the joys and sorrows of this life, of praise for the practice of virtue, and of the far-off hope of eternal calm—all combined to win for him loving and

faithful disciples.¹ Old age, however, came even upon Gotama, and in his eightieth year he died at Kusinara in North India, B. C. 543, from a diarrhoea brought on by eating a piece of bad pork. His remains were burnt, but small relics of them were preserved—at first, perhaps, only as dear tokens of the departed master. In after years, when his disciples called to mind the great and good deeds which they had seen Gotama perform, and the words of loving earnest counsel which they had heard from his lips, they began to think of him as more than man. They and the generations which succeeded surrounded his memory with tales and legends, which at first were pure and noble, though often very extravagant, but which finally became impure, and low, and still more extravagant. As it is not, however, the Gotama faintly portrayed above, but a being surrounded with wonders and miracles in whom devout Buddhists believe, I must now proceed to give some account of what we profanely call the legendary life of this individual.

The scene opens in heaven. When Kasyapa, the last Buddha, was about to become incarnate on earth, he had appointed *Hu-ming* 護明 *Pusa*² to reign for him in the heaven of the Tu-shatas. The time had now arrived when this being must himself descend to earth, and be born among men. He accordingly bade farewell to the disconsolate celestials, comforting them by the assurance that he would return to preach the law to them also. The conscious heavens and earth testified their sympathy with *Hu-ming* *Pusa*, as he descended to earth bearing the outward

¹ Mention will be made of some of these disciples a little below.

² In Sanscrit, *Prabhâpâla Bodhisattwa*—that is, the

Pusa who defends splendour. See the 釋迦

如來成道記, and *Fa-yuan*, &c.

ch. 8. Jullien, however, makes this *Pusa* prophesy to Kasyapa the future Buddhiship of Shakya-muni. *Mémoires de Hienen-thsang*. Vol. 1, p. 358.

⁹ Burnouf has stated very clearly Gotama's relations to the Brahmans and to the general state of Indian society at his time. See the Introduction à l' *Histoire du Buddhasme Indien*, p. 152, &c. Compare M. Müller, *Chips from a German Workshop*, Vol. 1, p. 237.

semblance of a beautiful elephant. Mahamaya, the queen of Suddhodana, who reigned over Kapilavastu, was the woman honoured by fate to be the means of his incarnation; and she dreamt this night that a beautiful elephant several times circumambulated her sleeping body.³ This dream she related to the king, who consulted the learned Brahmins of his court as to the interpretation thereof. These men told the king that what was signified by the dream was that the queen would give birth to a son, who would become either a universal monarch or a Buddha. It must be stated, however, that the story of the marvellous conception of the future Buddha is by some regarded as mythical. When the time approached for the birth of her child, Queen Mahamaya undertook a journey, attended by a numerous retinue, with the intention of visiting her parents. On her way she came to the *Lumbini* (in Chinese **嵐毗尼**)⁴ garden, where she remained to rest for a time. While standing under one of the trees,⁵ the pains of travail came upon her, and the infant emerged into the world from beneath her right arm, not unaided by the great god Shakra. He was born pure as the white lotus, and bright as the full moon. The god who had acted as midwife also brought fine clothes in which to wrap the baby, and the Devas and Nagas brought a gold-handled umbrella to screen him from the sun, and scattered sweet-smelling flowers, and made joyful melody.⁶ Six different kinds of earthquakes occurred, and thirty-two prodigies appeared to mark the event of this

³ Fa-yuan, &c., ch. 8. Ch'eng-tao-chi.

⁴ Also called **藍毗尼**.

⁵ A Plaksha (in Chinese **波羅蜜**) or fig tree.

⁶ Ch'eng-tao-chi.

birth fraught with great destinies.⁷ The date is variously given. By some it is made to be the twenty-fourth year of king Chao of the Chow dynasty, or B. C. 1029; by others it is fixed as B. C. 690; while some would make it so late as B. C. 550.⁸ Worthy of his marvellous birth was the marvellous babe himself. His body was like gold, his neck like lapis lazuli, and his tongue like coral. His feet and hands and features were different from those of others, and everything about him was remarkable. Shortly after his birth, the divine infant took seven steps to the east, west, north, and south respectively; and lotus flowers sprang up at every step. He then pointed to the heavens and to the earth, and proclaimed with a lion-like voice that above and beneath the heavens Buddha alone was great. When he was taken to a temple to offer worship according to the custom of the family, the images rose up and did him reverence.⁹ An old hermit named Asita¹ came to see him, and prophesied to his father that the baby would become a Buddha, and not a universal monarch, weeping because he was not to live to see the event. His mother died, as was fated, seven days after his birth; and the child was consigned to the care of his affectionate maternal aunt.² It is to her that he is, according to some accounts, indebted for one of his most frequently used names—Gotama. On this wise were the birth and infancy of the future Buddha.

(To be continued.)

⁷ At the same time were born 500 princes, 500 horses, &c. See Fa-yuan, &c., ch. 9.

⁸ Ma Tuan-lin, ch. 226. Yuan-chien, &c., ch. 317. One author quoted in the latter work coolly asserts that Lao-tzu in his old age went to Kapilavastu, and renewed his youth in the womb of the queen, Ch'eng-tao-chi.

⁹ Ch'eng-tao-chi. See also Bathélémy St. Hilaire's *Le Bouddha*, &c., p. 59. Yuan-chien, &c., ch. 317.

¹ In Chinese O-ssu-t'u 阿私陀.

² Maha Prajapati Gotami.

**ON THE BEST METHOD OF PRESENT-
ING THE GOSPEL TO THE
CHINESE.**

BY REV. F. S. TURNER.

CHAPTER V.
The Gospel.

Taking a broad view of Protestant missionary labour in China, it is still in the preliminary stage. While a few Chinese have embraced Christianity, each with his own measure of appreciation of its meaning and spirit, the great mass of the people are only responsive, if responsive at all, to such elementary teachings as have been described in previous papers. But the time will come when many will put, in great earnestness of soul, the two questions before indicated—What then is this gospel? and, Why should I believe it? To these two momentous questions, therefore, our inquiry directly leads.

And as I draw near to them an increased awe falls upon my own spirit. As well the unmeasured importance of the issues involved, as the real and grave difficulties encompassing the work, almost make me shrink from pushing the investigation. Who am I, that I should discuss these high themes in the presence of so many fathers and brethren? Why should I not labour on quietly, doing my own work in my own way, and abstain from appealing to public attention?—when I know full well that my work will appear to some a needless impertinence, the fruit of self-conceit and presumption; while others, who watch my course with kinder interest, will nevertheless disagree with me, perhaps in important particulars, before my labour closes. But, feeling that I have that to say which needs to be said, and ought to be said, it were cowardly treachery to the Spirit of truth (from whom, if my thoughts be true, they have proceeded) to hide it in silence. May that Spirit guide my pen while I write, and if I fall into error, through human infirmity, may He inspire some other to arise and correct it!

Here we may well pause, and meditate upon the weighty responsibility of our own office as preachers of the gospel. If we were mere teachers of an art or philosophy, there would be no need for agitation of mind. The teacher may say to his pupil, "What I know, I am willing to impart to you. Do you learn it or not, as you choose. That is your affair." And if he does not choose, it is surely a pity; but after all is said, the loss is only finite. We, however, are not teachers of human science, but heralds of a divine proclamation. We say not, you may, but you

ought, you must. Believe and live. Refuse, and abide in death. We are ambassadors for Christ, as though God did beseech men by us. The idea of a priestly caste, coming as mediators between the believer and his God, every Protestant justly rejects. But we are, in the reverse manner, mediators. We come from God to man, with the revelation of divine love and proffers of divine mercy. Should not steady contemplation of the nature and responsibility of our vocation make us tremblingly alive to the duty and importance of *delivering God's message in God's way?* The absolute indispensableness of having a personal character in accordance with the sacred office is frequently, and cannot be too much, insisted on. But this other aspect of the case—viz., the duty of being careful, with most earnest solicitude, to give only the divine message and nothing else; and the divine message in the divinely appointed manner and order; does that impress us as it ought? I fear that good intentions are often allowed to be a substitute for active exertion in this matter; and because we know we mean and wish to preach the gospel, we too easily take for granted that what we preach is the gospel. I suppose that all of us have once at least in our lives happened to hear some good, well-meaning, but bigoted and uninstructed Christian, preach a discourse, in which he so mangled and misinterpreted his text that he utterly obscured the gospel it contained. And then, forsooth, the poor man prayed "for God's blessing on His word which has been now proclaimed!" The imperfection, of which that instance was a glaring illustration, of course is found in a greater or less degree in the best sermons. The more need, therefore, for earnest care in this matter. But there is a secret temptation to shirk the duty of independent thought, and to shift the responsibility of our doctrine on to the church or denomination with which we are connected. To one who fears to think for himself, a servile iteration of other men's opinions assumes the recommendation of modesty and humility. He easily gets to think that the method of expressing the gospel which he has been brought up to, which was always approved in the Christian assemblies of his native land, must be the gospel itself. Thus the power of habit, a humble estimate of one's own capacity to undertake so vast an inquiry, the sense of safety in coinciding with the forms of thought adopted by a multitude of wise and good men, the dread of the mere suspicion of heterodoxy—all combine to deter the missionary from putting to himself afresh the fundamental question, What gospel have I to deliver? What is God's message to the Chinese? Practically, I think, most are con-

tented simply to translate into Chinese the forms of thought, the arguments, the illustrations and technical terms, to which they have been used at home.

Another and more creditable explanation of this cleaving to old forms of expression may be found in this, that the truths of the gospel are not merely apprehended by the intellect; it is "with the heart that man believeth unto righteousness." In this heart-faith, all believers have a profound conviction of the truth, power, and preciousness of the gospel realities. In this heart-faith, we are all one; however our intellectual apprehension, and consequently our verbal presentation, of truth may differ. This inward assurance which the heart enjoys of the reality and life-giving power of the gospel is easily, and very commonly, by a mental illusion, transferred to the form of words in which we express the gospel. Hence the spectacle, which all ages of the church have exhibited, our own not less than those preceding, of Christians holding one faith in different forms, and yet each party thinking and teaching that its form and manner of presenting truth is the truth; giving to it that certainty and divinity, which in reality belong not to it, but to the common faith underlying it and at the same time other widely diverse modes of thought. Calvinists and Arminians, Ritualists, Broad-church and Evangelicals, and many parties more, cleave alike to the essential verities of the gospel, and (generally speaking) alike esteem each his own expression of the gospel to be the one pure truth of God. The existence of this state of things should make every one exercise the utmost care in testing his own opinions, and at the same time convince him of the true modesty, not of stubbornly maintaining a set of opinions he has been taught to call orthodoxy, but rather of a certain distrust of these, and constant readiness to learn more of God's truth, a constant waiting upon the spirit, in the study of God's word and works and providence, for fuller and purer light. Yet how few understand the poet when he sings:

"Our little systems have their day;
They have their day, and cease to be,
They are but broken lights of Thee;
And Thou, oh Lord, art more than they."

What I have been saying above applies not to missionaries only, but to all Christian teachers. Yet a little reflection will show that it is peculiarly appropriate and even necessary, at the commencement of missionary labour, to reconsider the question, What is the gospel? Truth is eternal and unchangeable. But we know from history that the human apprehension and exposition of truth have

changed with changing times and places. It is due therefore both to ourselves and those whom we come to teach, that we should review our old beliefs, before giving utterance to them in the new place. In our native lands, Christian hearts were nourished by those expositions of the gospel we then listened to and preached. Why? Not, surely, because we dare assert that our expositions were absolutely perfect; but because the hearers were through them led to Christ. Through them, I say; yet, in view of their diversity, it must often have been in spite of them. But through them, or in spite of them, it was Christ we preached, and in Christ they believed. What of human error was contained in our discourse, a certain spiritual instinct led them to disregard, while the gospel truth went straight home to their hearts. But in a heathen country, where there is no previous acquaintance with the gospel, where our sermons are listened to with no ready sympathy, where on the contrary hatred and prejudice are on the alert to seize every excuse for contempt and rejection of our message, these human errors may prove a grievous stumbling block. Let me descend for an instant into the arena of theological controversy, to pick up an illustration. The Arminian, then, will readily acknowledge that many even extreme Calvinists have been sincere Christians; and more than this, that many of their preachers have done good service to the souls of men. None the less will he hold that the doctrine of God's arbitrary selection of a portion of his creatures, and reprobation of the rest, must be a serious hindrance in the way of a heathen studying the gospel. The Arminian will see the harmfulness of Calvinistic doctrine easily enough, while he admits the sincerity of the Calvinists, and the partial usefulness of their preaching. But will he even entertain the question that possibly he too is hindering the gospel by some error of his own? Let us at least take the warning; and recognise it as our first duty, before preaching the gospel to the heathen, to study it in the sight of God for ourselves. A man who means to build on the true foundation, yet brings nothing better than hay and straw to rear the edifice with, will receive small reward at last.

Here I anticipate a natural curiosity as to what novel answer I myself may be about to furnish to the question I have propounded. Yet if my readers have marked my distrust of human creeds and systems of theology, they will hardly expect me to be guilty of the inconsistency of adding another, supported by such insignificant authority, to the already too copious catalogue. Even if I were presumptuous enough to attempt the

emprise, the result would almost certainly defeat my expressed aim. That aim is, not to induce all others to think just as I think, but to lead each one to work out the great problem for himself. Were I now to draw up a scheme of the gospel in a logical series of propositions, the reader would probably be diverted from the main question to a mere criticism of my creed, and expend in searching for its weak points any impulse that may have been given to his mind toward the nobler employment of searching the Scriptures themselves. In one answer we can all agree, that the gospel is the message of salvation prepared by the grace of God for sinful man, and contained in the Holy Scriptures. We are safest when we keep closest to the New Testament. I for one shall not blame the missionary who while he thankfully receives all the help he can obtain from creeds and catechisms, and confessions of faith, declines to make any of these the basis and rule of his preaching to the heathen, but takes the Scriptures not only as the ultimate authority, but as his chosen model and guide. Examples are not wanting in the sacred pages. There is "the gospel of the kingdom," with which our Lord began his teaching (Matt. 4: 23), and which he illustrated by so many parables. Peter's first gospel to the Jews is fully stated in the early chapters of the Acts; while the tenth chapter contains a record of his gospel to Cornelius. Paul reminds the Corinthians of the gospel which he preached in these words: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15: 3, 4.) And again, in his letter to Titus, we have a statement of his doctrine: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2: 11—14.) The beloved disciple declares, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1: 5.) And again, "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (Chap. 4: 8, 9.) If the construction of a creed is necessary, we may well rejoice that the inspired writings furnish such ample

aids to its formation. If the construction of a creed is difficult, we may rejoice that we can preach the gospel from the Scriptures themselves, while as yet our task is only in progress. Only, whether with a finished creed or without one, brethren, suffer the word of exhortation, let us take good heed that it is the gospel of God we proclaim, unencumbered by metaphysical speculations, disentangled from the meshes of controversy, the gospel in its purity and simplicity, the message of God free from all additions made by man. A majestic spiritual temple, rising high toward heaven, as it first came down from thence; built on a divinely laid foundation; filled with the spirit and glory of God; the gospel will present to men different aspects, as it is contemplated from different points of view. Happy, thrice happy, are they who are led of God to enter its sacred gates, and having within beheld "the light of the knowledge of the glory of God, shining from the face of Jesus Christ," are commissioned to invite others to enter. But sad, yea, melancholy beyond expression is it, if he who invites others to the entrance, should raise a cloud of darkening words, a dust and confusion of human controversies, a bewildering mist of earth-born imaginations, which not only obscure the temple from their sight, but lead them to doubt its very existence. From this may God deliver us!

Thus far had I written, and thought my chapter concluded, when it occurred to me that I need to fence my remarks from misinterpretation in two quarters. There is a large class of people (not surely unrepresented among the clergy) to whom the task of thinking for themselves is very unpalatable; and these are the very persons who are most apt to cherish an immovable conviction that their views are indubitably correct, their schemes of doctrine unquestionably identical with divine truth. So unalterably fixed and complacent are they in this fond persuasion, that they will hardly be able to read my paragraphs in their simple and honest meaning. They will wonder what I can be driving at, and conjecture that I have a covert design to introduce some new scheme of doctrine of my own; or that, perhaps, under the mask of generalities, I am aiming an attack at some brethren in my own neighbourhood who have provoked my ire. Now I beg to be believed when I assert that neither of those suppositions has foundation in fact. I have opinions of my own; but when I mean to bring them forward, the reader may rely on having them in the plainest, most unequivocal language I can command. I am not incited by any disagreement with my fellow labourers. My words are addressed to the southern missionaries, just as much as to

those in the north, whom I do not know by face, and no more. Again; the RECORDER is a missionary paper, and I write primarily for missionaries; but some laymen read it, and perhaps one of them may fancy that he sees in my reasonings an evidence of a state of continual dissension and controversy about the doctrines of the gospel among Protestant missionaries. He too would be far wrong. Differences of opinion of course exist, but not such as to prevent a substantial agreement and hearty brotherly coöperation. He will know pretty well the state of things in our native lands, how the different sects dwell together side by side, all corps of the same great army, though wearing different badges, and not altogether free from petty jealousies and rivalries among themselves. I can honestly assure him that in the presence of the heathen the bonds of union are felt to be drawn closer together, and those superficial jealousies to a large extent die away. To such an extent is this the case, that the heathen listen for years to our discourses, and never learn that we are divided into separate societies and denominations. In their eyes the *Ye-su kian* is, as it ought to be, one doctrine, maintained by one body of believers. No doubt this is partly due to the fact that the utter ignorance of the heathen compels us all to cultivate great simplicity of speech, and to keep mainly to an elementary statement of the facts of the gospel. This defence of our unanimity before the heathen may perhaps be employed to demonstrate the needlessness of this paper. If we are already to so good degree at one in our public preaching, what need of starting the question, What is the gospel? But I take a wider view of my subject—"the presentation of the gospel"—than one branch of our work can cover. This preaching draws round us "inquirers," and to them fuller and minuter instruction is given, and Christian books are put into their hands. The inquirers become believers, and are gathered into a Christian congregation. To this congregation more systematic and argumentative discourses are preached. The ideas they thus receive, are passed on by them to their friends and to other inquirers. Now the whole of this process is the presentation of the gospel to the mind of the Chinese people. There is no distinction of esoteric and exoteric doctrine in Christianity. As we desire that every intelligent and educated Chinese should enter upon a full and exhaustive examination of this great subject; so every creed, every catechism, every commentary, we publish is a part of our presentation of the gospel. The long list of several hundred Protestant missionary publications printed by Mr. Wylie (a few excepted that

are scientific or educational) may be regarded as our collective presentation of the gospel. Sermons are fugitive, but these are permanent; and in them we have exhibited the nineteenth century exposition of the gospel of God. To any one who has read and studied a fair proportion of these works, I think the object and tone of my present chapter will be justified.

HONGKONG, August, 1869.

(To be continued.)

THE MORAL USES OF HEATHENISM.

BY R. V. W. ASHMORE.

It has been adopted as a fresh and suggestive thesis in these days, that heathenism is a preparation for Christianity. Acceptance of the proposition depends upon the sense in which it is taken. Explained in one way, it contains much truth; explained in another way, it is wholly false. It is easy to make apparent the difference. Thus, the collecting together of cut stone and cedar beams from Mount Lebanon was a preparation for the building of Solomon's temple; so, too, was the clearing away of the rubbish from "the threshing floor" selected as a site a preparation; but it would indicate gigantic progress in stupidity in a modern archaeologist who should aver that therefore the gorgeous temple on Mount Moriah was built out of materials furnished by the old barns and cowsheds of Ornan the Jebusite.

It is proposed here, as compactly as possible, to present the two modes of explanation front and front to each other, in order that we may more correctly decide *what were the true moral uses of heathenism under the divine administration prior to the coming of Christ.*

First, then, the wrong mode of explanation is of that kind recently limned out in the March number of the *Atlantic Monthly*, in an article headed, "A new Chapter of Christian Evidences." The writer thereof careers cheerily into what he calls the field of "comparative theology," and in a short nervous blast of the bugle announces the greatness of his errand, and the magnitude of the service he intends to render to Christianity. And it is nothing less than pointing out a foundation for the Christian's faith better than any the whole army of Christian apologists, and even the inspired apostles themselves, ever thought of. "We propose to state and unfold what we regard as an argument for the truth of Christianity, which is not only original, but also specifically

adapted to the present time." The old methods of establishing Christianity, which the writer in question chooses to generalize under the offensive designation of "traditional argument," he discards as of no value, and declares that what other apologists before himself could only undertake to prove, he himself, with his new argument, will *show* to be true beyond a peradventure; and he thinks to make good his declaration by invoking various forms of moribund heathenism to vouch for the truth of Christianity.

In such a mode of establishing truth, it will be cheerfully conceded there is something highly "original." If such an original thinker should turn his attention to other departments of life, we should look for him to do some such thing as propose to establish the credit of the Bank of England by means of the indorsement of half a dozen of last year's bankrupts; or decide upon the validity of a Lord Chancellor's commission by the testimony of a score of felons who had been sent by him to Botany Bay; or prove the wealth of George Peabody by the testimony of several pickpockets, who could swear he had money, for they had at sundry times picked his pockets, and found some there.

The Apostle Paul has shown us what kind of a reception to extend to such testimony. At Philippi, a priestess of one of these very heathen religions—a damsel possessed with a spirit of divination—offered herself as a witness to the truth of Christianity, although she was not a Christian herself. Instead of being pleased with such help, the apostle was grieved, and said to the spirit, "I command thee in the name of Jesus Christ to come out of her."

But we must present the view referred to. The article has the merit of being written with lucidity, and with a proper regard to analytic discrimination; so that we are at no loss to know just what the writer means to affirm, and just how much he is willing his readers should postulate in addition. We quote his own summing up:—

"The argument then so far stands thus—

"1. All the great religions of the world, except Christianity and Mohammedanism, are ethnic religions, or religions limited to a single nation or race. Christianity alone, including Mohammedanism and Judaism, which are its temporary and local forms, is the religion of all races.

"2. Every ethnic religion has its positive and negative side. Its positive side is that which holds some vital truth; its negative side is the absence of some other essential truth. Every such religion is true and providential, but each limited and imperfect.

"3. Christianity alone is a *pleroma*, or a fullness of truth—not coming to destroy, but to fulfill the previous religions; but being capable of replacing them by teaching all the truth they have taught, and supplying that they have omitted.

"4. Christianity being, not a system, but a *life*, not a creed or a form, but a spirit, is able to meet all the changing wants of an advancing civilization, by new developments and adaptations, constantly feeding the life of man at its roots, by fresh supplies of faith in God and faith in man."

Against the assumptions of such a creed, the disciple of the "teacher sent from God" must enter unqualified protest. *Non tali auxilio* must be the emphatic declaration of every one who believes Christianity is built upon a rock, and not upon marsh mud. What it says about Christianity being able to meet all the changing wants of an advancing civilization is true enough; but the offensive company in which such a truth is placed is, to the truth itself, an insult.

To say that the writer of the above syllabus confounds the distinction between light and darkness, truth and falsehood, is to charge him with an offence venial when compared with that of which he is really guilty. For a man who confounds distinctions may yet admit they exist; but this writer obliterates the distinction altogether, when he teaches that every such religion (paganism equally with Christianity) "is true and providential." According to all this, God is the author of confusion, as well as of order—of falsehood, as well as of truth—and Christianity itself is merely an eclecticism of the good things of heathenism, with the defects left out, and Christ is little better than an improver upon Hillel and Zoroaster and Plato and Confucius. Heathenism is elementary Christianity, and Christianity is supplemented heathenism. All those and still other abominable inferences are fairly postulated from this "new chapter of evidences." In the early centuries of the church, after the new born and athletic Christianity had shown its ability to contend successfully with a hundred-handed paganism, the devotees of the latter proposed to compromise in their own favor by allowing an image of Christ to be erected in the Roman Pantheon. Now that times have changed still more, and Christianity is triumphant, it is gravely proposed to call back the relegated heathenism of the past, and exalt it to share the throne with Christ. This is what the article in the *Atlantic Monthly* means. And it must be added, that hitherto the whole world has been laboring under an enormous misunderstanding; for according to this the devil—

who according to the twelfth chapter of Revelation is the author, the life and the soul of that same old Roman paganism—instead of being the enemy of Christ, is really a friend and coadjutor. And Paul himself was under a misapprehension, when he asked, "What concord hath Christ with Belial?" But it is quite time we should turn to—

Second, *The right way of explaining the subject.* As an initiatory remark, let it be observed that the Bible all along teaches that an all wise God knows how to make use of men's blunders and of moral evil to illustrate His own glory; and this too without their being able to take to themselves any credit on that account. In a perfect course of instruction, it is necessary not only to show what can be done, but also to show what cannot be done. Error must be shown to be such, in order that truth may be more indisputable. By heathenism, God shows what will become of man if left to himself; by philosophy, he shows that man cannot save himself; by Christianity, he shows how man can be saved. "After that the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." In heathenism, we see the prodigal son starting out from the plain of Shinar, with the portion of goods that falleth to him; in philosophy, we see him when he would fain fill his belly with the husks the swine did eat; in Christianity, we see him returning to his father's house. But he did not have the bad taste to propose a basket of husks as an accompaniment to the fatted calf.

The key note of the explanation is given to us in two verses of Paul's sermon on Mars Hill: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from any one of us."

By studying this passage, we shall have a key that will unlock the mystery of the moral history of mankind, in its various developments of vanity and sin. Here are three distinct points set before us. First; All mankind are made of one blood, or one human nature. Second; God has divided up the people into nations, and has determined the lifetime of each nation—the period during which it shall continue to exist; and has also given to each nation its own specific boundaries—its own defined territory—by means of seas, rivers, and, ranges of mountains. Third; In all this, there is one grand special design illustrating both the wisdom

and mercy of God. It is to give opportunity for this one blood, or human nature, to manifest itself in every possible phase it can assume; to furnish free scope to the bent of the various tendencies of the human heart; and the various projects of the human intellect; to see if by his own unaided wisdom man can feel successfully after God and find him, notwithstanding the advantage he has to begin with, that God is not far from every one of us, but is acting in every breath of air that fans our cheeks, and every blade of grass that springs beneath our feet.

We see the wisdom of God in this method of dealing with the race; for He Himself has marked out one path before mankind and one way of being saved; and, as a part of the process of demonstrating the wisdom of God's way, it becomes needful to show the futility of every other way.

A father has a number of sons, to whose care he purposes in time to commit the oversight of a vast estate. He tells them carefully what to plant; but they are all self-willed, and have each favorite projects of their own, which they insist upon carrying out. Mark the prudent discernment of the father. Instead of making over to them the whole estate, he first assigns an acre to each one, and allots him also a definite period of time within which he may be free to plant what he likes. One has a fancy for thorn bushes and thistles, another for cockles and tares, and others for various kinds of showy but worthless weeds. By and by comes the harvest. Each gathers his crop. It is a sad scene of confusion and ill management, the dozen acres will present for the time being; and there may be but little appearance of goodness and prudence to one who does not understand the father's purpose. But when at length, with hands torn with thorns, those sons come and acknowledge that their father was right, and humbly promise henceforward to be guided by his superior wisdom, having by their bitter experience learned the indispensable lesson for all finite beings, *faith*—then the beholder will admire not only the wisdom of a plan like this, but also the goodness apparent in causing those experiments to be tried all at one time and all in one corner of the vineyard, instead of happening fortuitously at any time, and in any part of the vineyard.

Change a word or two in this illustration, and we have what seems to be a fair exposition of the apostle's doctrine. Let this earth, with its nations dwelling therein, be considered as representing the few acres set apart from God's immeasurable vineyard in which all the experiments shall be going on at once, instead of involving many worlds, and in-

stead of being drawn out through an indefinite portion of a long eternity. The nations have been, and still are, in the heat of experiment; and the world must continue to be a place of discord, as it has been, until the time allotted for experiments shall end, and "the mystery of God shall be finished."

If the view is correct, then the apostle has given the only stand-point from which a true history of the human race can be written. We have histories of nations, and histories of dynasties, and histories of philosophy, and histories of religions and mythologies, and biographies of the celebrated actors in all these things. But a history has yet to be written which shall show in the midst of all these things a divine coherence underlying human incoherence; which shall show that however the subjects of these various histories may appear separate and disjointed, yet they have a mutual design—that of illustrating the wisdom of God's ways above man's ways. By and by, when all the teachings and all the lessons and all the demonstrations of this world's wisdom are brought together, and exhibited as a collection of failures, it will be found that all these failures may be classified with the precision of a science; and taken together they will prove to be the exact measure of the very best the human intellect can accomplish.

A quantity of steel filings on a piece of paper presents no appearance whatever of orderly arrangement. Hold a magnet under the paper, and the particles of metal will begin to arrange themselves in curves. So these two verses are a magnet, which causes the innumerable events of the world's history to assume a certain orderly relation to each other. The devout student will soon learn to classify them, and assign them their specific places in illustrating the folly of mankind in contrast with the wisdom of God.

We can imagine a list drawn up of every possible problem in mind and morals, of every conceivable project of man to extricate himself from the state of sin and misery in which he is involved, with every possible variation in the conditions given; and we shall find that some period or phase of man's history presents precisely the given conditions, and the solution of the problem therewith connected. Many such problems are solved in the Scriptures. Thus, What will be the result, if after the first sin, man should be left entirely to himself? Will that one sin involve a total depravity, or will the good that remains possess recuperative power enough to extirpate gradually the poison of that one sin? This question is answered fully in the antediluvian record of the race. What will become of man, if placed under a written

law, and then left solely to the impulse of his own conscience to obey it? This problem is solved in the history of the children of Israel. May man hope ever to work out a righteousness sufficient to recommend him in the sight of God? This too is answered in the religious development of the Jews. And so we may go on; the circle of inquiries that is thus begun in the Scriptures widens until it comprehends all the developments of profane, as well as of sacred, history; and until it has absorbed and classified the facts and phenomena of every system of religion, and every system of philosophy, and every system of government, and every system of reform, and every plan for the amelioration of humanity. Every statesman, every head of a sect, every reformer, every leader of a mass of mind, will be found in some special way to be working out some moral problem which God has set before him and the mass he represents, however unconscious he may be of the use thus made of him.

Especially pertinent to the subject now in hand is the question, What will man do if left without a written law, and "suffered to walk in (his) own ways?" Will he develop an adequate conservation of moral energy? Can he save himself by philosophy? Will science disclose to him a panacea for his ill? Can he purify his moral nature by aesthetic culture? Can he discover an improved form of government, that will extirpate vice and vitalize virtue? Will man, unaided by the Holy Spirit, be likely to retain God in his knowledge? And if he should ever lose that knowledge, will his own children ever be able by their own wisdom to recover it again? All these and a variety of similar questions are solved by some one of the many manifestations of paganism.

Considered with respect to its theological bearing, the history of heathenism may be divided into two periods.

First, *The period of departure from God*, which is described in the first chapter of Romans as the time when men knew God, but glorified Him not as God; when they did not like to retain God in their knowledge; and when, as a punishment for their sin, God gave them over to a reprobate mind. Then the darkness begins. An understanding of this period involves a survey of the fragmentary information that remains concerning the first rim of nations thrown out by the centrifugal force of the confusion of tongues from the ethnical centre in the plain of Shinar. In a list of such nations, we are to include the older Babylonian, Assyrian, Hindoo and Chinese tribes. We say the *older* tribes, for there arose a subsequent Babylon, Assyria, &c., with materially altered religious views. The Nineveh excavated by Layard, for example, was built out of the remains of a previous Nineveh. The records of these earliest days, connecting as they do with patriarchal times, disclose

with remarkable uniformity the proofs of the existence of a pure and lofty monotheism, but which was already beginning to be corrupted by men, who worshipped and served the creature more than the Creator. Meanwhile the earlier, and as yet less debased, forms of polytheism were rapidly usurping its place. At the end of this period we find the darkness was complete. The knowledge of the true God was lost.

Second. *The period of feeling after God*, which is that referred to by the apostle in his sermon on Mars Hill, from which we are now quoting. This is the period of a later but still ancient Babylon, Egypt, India, and China, and of Persia, and of Greece, and of Rome. It is the era of poetry and painting and sculpture, of great statesmen, of profound philosophers, of practical reformers, of skillful organizers, of fearless speculation, of subtle perception. It is the era marked by the sublime gropings of Socrates and Plato, by the severe logic of Aristotle, by Zoroaster's restatement of the doctrine of one supreme being, by the practical endeavor of Confucius to renovate society upon the basis of the proper relations of mankind. It is the era of prodigious efforts to solve the various mysteries connected with the present sinful condition of mankind, and to triumph over them; and it is an era too of equally prodigious failures. These are the times of ignorance which God winked at, and extend down to the coming of Christ, after which God commands all men everywhere to repent.

Viewed from this stand-point, we see what is to be learned from the various forms of heathenism prevalent in Asia. Brahmanism, Vedantism, Buddhism, Zoroastrianism, Confucianism and Taoism must all lay a tribute at the Saviour's feet. Each one of them serves to display some great want or failure of humanity, in its varied attempts to save itself. And collectively they demonstrate the impossibility of deliverance from sin in any other way than God's way, or through any other name than that of Christ. In this way they glorify Christ, not by the contribution of any thing positive to Him, nor by smoothing his way before Him, nor by preparing a bed in which the seed of truth shall be planted; but by the failure of each one to work out some specific problem set before it. Where shall wisdom be found, and where is the place of understanding? Brahmanism saith, It is not in me; and Confucianism saith, It is not with me. When all their experiments and failures were complete, then help was laid upon one who is mighty to save. Christianity, then, stands related to antecedent heathenism as Elijah stood related to the priests of Baal. They must have their turn first, and prepare the way for him, by showing their own inability to call down fire from heaven. Christianity is Elijah waiting patiently for the time of the evening sacrifice, and until the high priests of heathenism shall become faint from gashing themselves with knives. Then

it comes forward, built's i alt. r. and displays a crucified Saviour thereon, as the only means of lifting up the race; and God answers by pouring out His Holy Spirit, to regenerate and save mankind.

Confucianism stands before us with some problems specially its own. For example, if the question were asked, Can a genuine philanthropic spirit be perpetuated among a people who should possess an accurate knowledge of the requirements of the second table of the Law, but who should deliberately ignore the first table?—we should find the conditions of the problem meeting, and the answer given in the history of Confucianism. To this point we may advert hereafter.

SWATOW, July, 1869.

THE SMALL FEET OF CHINESE WOMEN.

BY J. DUDGEON, M. D.

(Continued.)

The practice of compressing the feet is said to have been prohibited in the 3rd year of Kang-hi (1665), in the case of all children born after the first year of his reign. Four years after, this decree was abrogated. The present dynasty, when it came to the throne (A. D. 1644), ordered two important changes—one, a change in the mode of dress; and the other, in shaving the greater part of the head, and wearing the queue or pig-tail, as a mark of subjection, and in imitation of their conquerors. It certainly was proposed to prohibit small feet; but upon enquiry here I cannot find any decree actually in force. It was found a subject difficult to deal with; it had existed so long and flourished unostentatiously in private. In this way, and owing to the strict rules laid down for the guidance of the female sex, the practice came less forcibly before the Mantchus, and did not imply any hostile feelings towards them; and so it has ever since been allowed to exist.

Radical changes in the customs and manners of a great and numerous people are generally slow and gradual. Now that intercourse with foreign countries is established and increasing, and the relations of man to man are being better understood, and as all true

civilization and Christianity tend to raise the great civilizer—woman—to her proper sphere and functions, so we may reasonably expect that, sooner or later, the practice will disappear before these humanizing agencies, and *that* probably by a movement from within. These and other reforms, of things not morally wrong, are better left to the Chinese themselves to work out. If the Emperor were memorialized from various parts of China by influential communities or citizens, and the evils and inconveniences of the practice strongly pourtrayed; an edict on the subject would probably be issued, and such is the state of public feeling over the country generally, that it would be hailed most likely with satisfaction by large numbers. It only requires to be made fashionable to succeed, and it can only be made so by making marriage easy and respectable between large-footed persons of equal rank in society. Once there is a guarantee that parents can have their daughters married without loss of caste, the custom is doomed. But it is clearly not the foreign missionary's first and principal work. China is in a transition state at present, and severe action may thwart the very object we have in view. We must trust, so to speak, to the physician's *vis medicatrix naturæ*. Every act which tends to lower Christianity in the Chinese estimation, to make them hate, despise and reject us as foreigners, and throw contempt on our religion, is treason against the eternal welfare of these myriads of Chinese. Any incorporated body may adopt what rules it pleases for its guidance, and these ought to be binding on its members who have joined the body *willingly*; *but these rules should not concern trifles, such as the occasional use of spirits and tobacco for themselves or friends, nor relate to those beyond their own pale*. We shall only be laughed at for such narrow and bigoted views. Christ loveth mercy rather than sacrifice.

In regard to boarding and day schools, where the pupils are for the most part heathen, it ought *not*, we think, to be required. Why should such

valuable opportunities be lost for instruction, by making the unloosing of the bandages of the foot of a heathen child—no matter how long the compression may have been kept up, and without regard to the age and prospects of the girl, and the feeling of the parents, relatives, friends, neighbours and the community generally—a *sine qua non* of attendance? This seems a most effectual way, so long as the custom exists, of debarring the better class of Chinese from sending their daughters, and probably also their sons, to the mission schools, no matter how ably conducted, or how great the boon held out may be. There schools, where the food and clothing are given, in whole or in part, and the instruction is gratuitous, will always draw a low and beggarly class around us, who have no education or moral training to begin with, who mix afterwards in no society, and whose former mean habits or calling, in respect to themselves or their parents, reflect anything but credit upon Christianity and its teachers. The poor parents too often make their children at school an occasion for *sponging* on the missionaries, and consider it a great favor to us to have their children to educate.

"F." your correspondent, supplies us himself, we think, with the reasons for keeping things as they are; the boarding-school girl found she would probably starve and be thrown loose on society, if she were turned out of the school for not conforming to this rule. It would be interesting to know something of the state of the mission with which this school is in connexion—if there be a flourishing Christian boys' school, which would hold out the hope of this girl getting married, if the boys are bound to marry girls in the school, if the question of settling the marriage contract lies with the mission, and how this girl is to support herself after she leaves school. It would also be interesting to have her describe her sensations on attempting to walk with an unsupported foot, after ten years of tight compression. Another instance is told by "F." confirmatory of the same

thing—in the case of the prospective large-footed girl told never to go home by her mother, for fear of disgracing her parents. What is she to do when she leaves school, cast off and disowned by those who gave her life? Is this as it should be, or as we should like it to be in the present infant state of Christianity in China? For my part, I should not like all our church members at present to belong to the large-footed class. The Chinese look a great deal at respectability and gentility, and we know that large feet, with the exceptions already referred to, are a sign of neither. And certainly we do not wish it to be understood, or to have it go abroad, that merely the very poorest join our religion, and leave it to be inferred that it is not from the intrinsic excellence of that faith, but for the loaves and fishes, that the Chinese gather around us.

Mrs. Nevius, in her newly published volume, "Our Life in China," answers the question convincingly in two pages. She says that their Mission (American Presbyterian) "has not thought it best to make it a 'case of conscience,' or of discipline. A large-footed woman and a woman of abandoned character are almost synonymous." Of the school girls, she says that "in passing through the streets on their way to and from church, they have been the subject of epithets and insulting remarks, to which it seems almost cruel to have exposed them. Another thing, it has heretofore been nearly impossible to make suitable marriages for those who, by not binding their feet, had rendered themselves objects of notoriety among their own people. Even the young men educated in our schools much preferred a wife with little feet." Vide pp. 114, 115, and 116. "When a foot has been thoroughly bound, it is nearly if not quite impossible to dispense with the bandages, and to restore the foot to its natural shape. It would occasion great suffering, and in fact, in many cases, it would be useless to attempt it."

And now it only remains to add a few thoughts upon their social condition, without stopping to enlarge.

And first, there is the fact of female infanticide. The very name in Chinese, 溺女, denotes the class. Poverty is said to be the prolific cause in those provinces where it is said to exist. From what we know of infanticide at home, it is prudent that we should speak in a whisper. Whichever view is taken regarding its prevalence, all are agreed in regard to the objects upon which it is perpetrated. No matter how poor the family may be, we never hear of male children being sacrificed.

Woman comes into the world at a discount; and so she is brought up, and continues through life, until her mother-in-law dies, or she becomes an elderly matron. Women of age or of learning are always highly respected. She escapes death at birth, to meet with disregard, inattention and all the adverse circumstances heaped upon the sex. She is made the object of deception oftentimes to the evil spirits, who take no great liking to her class (probably from the vast numbers in their infernal regions, if we are to believe the Buddhist representations of hell), for the favorite male child is dressed as a girl, to ward off such evil influences.

Her education is neglected—they are, as a class, unable to read. The language is difficult, and an ordinary acquaintance with the written character is the labour of years. To the question, Does this child know characters? the answer invariably here is, She is a girl. Few if any can read in the literary sense; and in this district a very small percentage, I imagine, can read at all, or at least the common novels. How sad this in view of mission work among this class! When all the precious things of heaven and earth are heaped upon the head of woman, ability to read is never omitted. This is very significant. Their chief object through life is the adornment of the person, the decoration of the head, the painting of the face, and the embroidering of apparel. They are educated sometimes to dancing and other accomplishments, to make them attractive. Their feet are cramped within the tiniest dimensions,

to add to their beauty, or, if you will, their commercial value.

In regard to marriage, the right of choice is withheld from the unmarried daughter. This right belongs to the father by the authority of custom. The future husband and wife have no voice in the contract. Here, as in most Asiatic countries, the family of the woman receives a sum of money proportioned to the wealth of the two families. The marriage is thus made a business transaction. The woman is not the companion of the husband, but simply an object of luxury or utility. She exists for the convenience of man, when she ought to be the chief ornament and foundation of society. In fact, it would seem she scarcely partakes of the same nature with man. Her small feet, were they natural, would make her a different species—they being the differential. They are treated by their husbands and the male sex generally as if they were inferior creatures, and probably the Chinese might be found believers in the doctrine of important modifications of the brain substance constituting a specific difference. She is not entitled to receive any civilities from her husband's friends. It may be said this arises from motives of propriety and long usage; but how did this usage originate? If she had been the equal of the husband, the custom never would have obtained, and it would then have been quite proper to receive acts of courtesy.

After marriage she owes unqualified submission to her husband, who is her chief and master, and also to her mother-in-law, so long as the latter lives. When small feet had become the national custom, those with large feet were so persecuted by their mothers-in-law, and despised by their husbands, that they committed suicide. At the present day, suicide or flight is often had recourse to, to end or flee from the ills of life. The term *mother-in-law* has become so odious as to be used to frighten naughty female children. Disobedience to husbands and talkativeness are legal causes of divorce in China. It may be said that though their condition is less happy than that

of European women, yet ignorance of a better state renders their present one more supportable.

Throughout life, they maintain the strictest seclusion. They are prohibited from visiting and congregating at the temples, because of the disorders that have happened to the state when women frequent them. (It is said that before marriage it is not considered proper to have seen an individual of the other sex). They cannot even go much to church, for fear of scandal. The Roman Catholic priests complain of this; and of the difficulty of their making confession as often as they would wish (for it would seem they are very tender-hearted, and like confession). Women are not permitted to engage in trade, and throughout China generally, Peking probably excepted, they are seen so seldom on the streets, that we would imagine the female population to be nuns confined in cloisters.

Princesses never succeed to the throne, nor have the entire regency during the minority of emperors or princes. And lastly, there is the fact of polygamy—which is against the natural rights of woman, robs her of part of her privileges, and subjects her to humility. Some have concubines, because they can afford it; some to get sons and heirs, and others to increase their families. Parents often offer their daughters as second wives, to see them provided for, and probably to reap some personal advantage for themselves. This state gives rise to a great deal of rivalry and jealousy. It weakens the paternal connexion, and renders the mother, as it were, the only parent. The wiser portion of Chinese moralists have discouraged polygamy, but the higher sanctions of Christianity are still wanted to give the desired effect to their salutary lessons.

PEKING, June, 1869.

NOTES OF A BIBLE TOUR IN
SHANSI.

BY J. DUDGEON, M. D.

Mr. Wellman, an agent of the British and Foreign Bible Society, under Mr. Wylie, returned lately from a tour of four months in the S. W. of the neighbouring province of Shansi. He was accompanied by two Chinese, natives of Peking and Tientsin respectively. The former was in the capacity of teacher, and the latter as colporteur. Mr. W. has a capital hold of the language both in reading and speaking, and made extensive use of the latter on all occasions. His sales amounted to 80 whole Bibles; 600 New Testaments, and 3,063 portions of Scriptures; and he travelled over 700 miles. The Bible is not an unknown book there. Mr. W., besides, made a trip last year to the S. E. parts of the same province, according to the route mapped out for him by Mr. Wylie. Messrs. A. Williamson and Lees paid a similar visit to this province in the autumn of 1866, entering at 固關 (Ku-kwan) on the E., going W. towards Tai-yuen fu 太原府, and then in a S. W. direction to Tung-kwan 潼關 on the Yellow river, and thence to 西安府, the capital of Shensi. The inhabitants of this province are industrious, active and enterprising. In Peking they are strongly represented among the merchant classes, and chiefly as bankers and coal dealers, just as the grain merchants and water-drawers represent Shantung men. Tientsin is visited by them annually for purposes of trade and the purchase of foreign merchandise. A large number of the patients seen at our hospital are natives of Shansi, who are either carrying on business here or come direct to the capital for treatment. Many pleasing instances of their gratitude for favors conferred are reported. Through means of all these, books and much information have been conveyed into the province.

The want now is therefore not so much books as men—instructors to explain them. They believe the doctrine contained in them to be good, and good is to come out of all this, but they don't understand it sufficiently. At 介休縣, the people wished to have the books explained to them, and when remarks were made, they said "Now we understand this doctrine—all we require is a teacher." The city is a very fine one and may contain, Mr. W. computes, 20,000 families. Five of the chief men of another place, 14 days' journey from Peking, have sent a letter to Mr. Edkins, requesting a missionary or Chinese convert to visit them. Last year fourteen made a similar request; but being disappointed, some have been lost sight of, and others have become lukewarm. The leading man was an eye patient, by name 薛, at our hospital, somewhat up in years, and with a not very retentive memory. He was able very imperfectly to communicate the knowledge of the doctrine which he had acquired in Peking. He has since been unfortunate in business; but the interest which he excited in the minds of others in the truths of Jesus has not died out, and the present request is the result of it. Mr. W., during his last journey, while waiting for funds from Peking, remained 50 days at this village, called 椒峻村, and communicated a good deal of instruction. The people state in their letter that they are willing to secure and furnish a chapel at their own expense, if only a missionary or teacher could be had and paid for at first, at least, from Peking. If this should catch Mr. Taylor's eye, he is requested by Mr. W. to give it his serious consideration. From his lengthened stay there, and no hindrance or molestation having been experienced, he thinks there is great encouragement to any one who might choose to settle there. The London Mission has several little bands of converts and isolated individuals throughout various parts of the province, some of whom occasionally visit Peking; but the Directors of this Mission have with-

drawn the travelling catechist, on account of the expense, and are opposed to desultory effort, and striving after centralization.

At one place only 岳陽縣 did Mr. W. receive any opposition. In the inn in which he put up, he was requested by some of the yamen runners to leave the town, and return to the place whence he came. Remonstrance was useless; so, taking his passport, he proceeded to the magistrate's office to demand an explanation. On the way thither, he met some of the officials, who told him it was now late and he might stay; but he must take care to be off the first thing in the morning. The reason they urged for his departure was the dread that the local troops might attack him. The following day was Sunday, and so he did not think of leaving till Monday; and then only after selling a good many books, and speaking of the doctrine to not a few.

On another occasion, at Ping-yang fu 平陽府, while engaged in selling, he was insulted by a Honan literary character, who told him that they, the officials, would not allow him to preach the "western devils' doctrine." This man came mocking, but ultimately purchased a copy of the Scriptures. He commenced insulting a petty officer close by, who was examining the books, on the lowness of the rank of his bought button, and who in return rebuked him, and observed that there was really something worth looking into in those books. The latter did not however purchase a copy.

At the Yamen in 虞鄉縣, 60 li from 蒲州府, he sold three complete Bibles, and three English bound New Testaments. At 鄭甯縣, he sold to the chief mandarin one Old Testament and one New Testament. In several of the other cities, the mandarins purchased copies.

At several places, particularly 河津縣, 70 li E. of the Hwang-ho, it was reported that all foreigners had been expelled from Peking and Tien-

tsin, and that the Viceroy of Chihli was making preparations for war against foreigners, and had already some 4,000 troops under instruction at Pau-ting fu. Some hinted that he probably aspired to the dragon throne.

Mr. W. reports great poverty in the high lands of Shansi, from want of rain. With the exception of a slight shower in June, there had been no rain up till July. The whole of North China has more or less suffered from drought, in her wheat harvest. On this account partly, also, there would be no difficulty in buying or renting houses anywhere at present, not even in the capital Tai-yuen, where the Franciscans have just commenced the erection of a cathedral. The Roman Catholics have been all over the province.

He reports that the Mohammedan rebels have left Shansi, and gone W. to Kansub. Of the 200,000 rebels of last year, only about 30,000 now remain; and these have joined themselves to detachments of the old Taipings. The Mohammedans in the capital of Shansi may now live in the city, but when found outside are never again admitted knowingly by the officials. They are generally executed outside the city, when so found. All of them allow their moustaches to grow naturally—i. e., they do not cut them *square* as is their custom, and so do not expose themselves to danger by confessing themselves the believers in the false prophet. Another way of recognizing a Mohammedan is by his raising the thumb or one finger, to indicate that there is but *one Lord*. Eggs were selling in the Mussulman districts at two pence each. Large tracts of the country are lying waste and uncultivated, and the whole country seems depopulated. A literary man at 吉州, on the Yellow River, who purchased a Bible and an English bound New Testament, said that he himself had suffered last year from the rebels, when they marched on the Western Imperial Cemetery and Peking; and from the left or E. bank of the river, he had seen the rebels burn whole villages, and drag out and murder the poor people.

On the Shansi side of the river, many villages and towns have been utterly destroyed, and most of the inhabitants killed, during the rebellion of last year. The principal shopkeepers who escaped are now busy rebuilding their premises. This is particularly true at Chi-chao

吉 州.

Ping-yang fu 平陽府, destroyed by the old rebels, is now rebuilt in and around the E. gate, and is inhabited by about 40,000 people from the neighbourhood and adjoining provinces. All the old residents were murdered. Their city in former days was six or seven li in circuit, and thickly peopled. Many years before the outbreak of the Tai-ping rebellion, one of its wealthy citizens built a palace, and meant, it is said, to instigate a revolt, and reign there. When the proper authorities heard of it, they sent a large force to arrest him; but before their arrival he succeeded, by means of idols wrought in dough, in converting his residence into the appearance of a temple, and so saved himself and the building. Part of it is still standing, and was occupied by the Tai-pings, after they had razed the city and murdered its inhabitants.

At the time of the Tai-ping rebellion, one of the priests it is said, prophesied that their city would be levelled with the ground, and not a cock left to crow upon it. He struck the large bell of the temple, as a warning note, and all the town rushed together to the temple, and would have seized and killed him; but he disappeared, and has not since been seen or heard of. His prophecy came literally to pass.

The Manchu soldiery, who have been engaged in the campaign against the Mohammedans, have been sent back to colonize the depopulated and waste districts. Some are already there, settling down to the cultivation of the soil; and others are to follow. They belong to the 8th banner, and are from 黑龍江, on the Russian frontier. In this way the government hopes to quell future rebellions, and raise up in the district a population loyal to the Tartar dynasty.

Shansi is one of the provinces mentioned in edicts against infanticide and opium-smoking. Some of the non-smoking officials seem inclined to carry out the imperial orders. One effect of the late edict is, that less opium is grown this year than formerly in Shansi. The cultivation of it is carried on quite openly along the water courses, in the valleys, and by the side of the highways; and the smoking of it is equally so, for you meet parties with the pipe in the position on the back of the neck where we often see the fan. The proportion of opium smokers is said by some to be 70 per cent., by others 90 per cent., of the inhabitants. The province is not so populous as it formerly was. War, famine and the pipe have done much to depopulate it. It contains 9 *fus*, 16 *choes*, and 83 *hsien*s. Forty per cent. of the land is under poppy cultivation. It is chiefly grown in the South. In some parts of province it is not met with at all. The cultivators are besieged by the officials just as the plant begins to flower, and threats of informing the higher authorities are always successful in extorting about half the value of the opium. The edict against its growth has been advantageous to the officials and subordinates in this, if in no other, respect. The people are anxious to get cured, and its prohibition they assign as their reason. Every foreigner is supposed to have a remedy for the evils of the drug, by virtue of his having introduced it, and to this end he is often accosted.

PEKING, 29th July, 1869.

POLYGAMY OR CONCUBINAGE?

BY REV. L. N. WHEELER.

I have read with no little interest the various articles which have appeared in your columns on "the Relation of Christianity to Polygamy." The subject is a momentous one, and it seems highly important that, with reference to the main points at issue, there should not be a difference of opinion among us.

The paper of Mr. Dodd, in the July number of the RECORDER, contains a clear and forcible presentation of views held by himself and others on the moot-case. But when Mr. D. admits (as he assuredly must do) "Mr. Nelson's assertion that polygamy involves adultery, as

far as he or we are concerned," does he not virtually concede the position against which he levels his argument? It may be admitted that the Chinaman, when he took his second wife, did not violate "the law in the New Testament, of which he was in utter ignorance." But does the fact of a man's former ignorance relieve him from the obligation to keep the letter or spirit of the divine law, now that he is enlightened? I know of no rule of ethics or precept of revelation that would sustain an affirmative view of this proposition.

It would appear, then, that "the whole discussion" does not "hinge on the one and only point of 'putting away,'" in the sense intended by Mr. Dodd. The vital question is, is the neophyte with two or more wives on that account guilty of a sinful practice? While it is true that God did permit polygamy among His ancient people, it is also undoubtedly true that our Lord re-established the integrity and sanctity of the marriage bond by confirming the original charter of marriage. (See Matt. 9: 4, 5.) By what authority are we to make exceptions under the law of Christ?

But is it probable that we, as missionaries in this country, will be called upon to receive men with a *plurality of wives* into the Christian church? Sir John Francis Davis, in his "China and the Chinese," Vol. I, pp. 265, 266, says:

There is no point on which greater misconception has prevailed than respecting the existence of universal polygamy in China. We will state the case exactly, from the preface to the translation of the 'Fortunate Union,' which is therein declared to be 'a more faithful picture of Chinese manners, inasmuch as the hero espouses but *one wife*. It is not strictly true their laws sanction *polygamy*, though they permit *concubinage*. A Chinese can have but one tsie, or wife, properly so called, who is distinguished by a title, espoused with ceremonies, and chosen from a rank of life totally different from his tsie, or handmaids, of whom he may have as many or as few as he pleases; and, though the offspring of the latter possesses many of the rights of legitimacy (ranking, however, after the children of the wife), this circumstance makes little difference as to the truth of the position. *** The principle on which Chinese law and custom admit the offspring of concubinage to legitimate rights is obvious; the importance which attaches in that country to the securing of male descendants. It is plain that the tsie and the tsie stand to each other in very much the same relation as the Sarah and the Hagar of the Old Testament, and therefore the common expression *first and second wife*, which the translator himself has used on former occasions, in imitation of his predecessors, is hardly correct."

On reading the above, we are led to inquire, is it not a work of supererogation to discuss a question of *polygamy*? Are we not rather called upon to decide whether a native Christian may, or may not, retain his wife and concubine?

PEKING, July 26, 1869.

THE EVILS OF OPIUM-SMOKING.

BY REV. W. H. COLLINS, M. D.

It is some months since I was asked by your agent in Peking to send you the results of my experience of the evils of opium-smoking. I have hitherto refrained from so doing; for the subject is a painful one, upon which I would rather not speak or write. I feel, however, that it is a duty incumbent upon me to add my testimony to the accumulated evidence of others. I am especially drawn to write at this present moment, because I fear that Dr Kerr's well-intended paper will be productive of harm to the cause. That letter is calculated to lull, rather than to arouse, the consciences of those implicated in this trade.

If we class opium, tobacco and spirits together, as being equally injurious to the human constitution, we either cast discredit on our own powers of observation, or we convince those who are only too willing to believe that the use of opium is not more injurious in its effects than the use of the other two articles, which are very generally believed to be innocuous if taken in moderation.

I am quite ready to admit that if alcohol and tobacco were banished from the world, the men of the next generation would be morally and physically stronger than those of the present; because the excessive use of these drugs, especially of tobacco, is very general and very injurious.

That opium is preëminent in its baneful effects is proved, independently of our own observation, by the general consent of the Chinese nation. Opium-smoking is condemned as a vice by all Chinamen, and by none more loudly than by those who are its victims. During twelve years continuous intercourse with this people, both in city and country life, I have never met with one exception to the above statement.

On the other hand, the use of tobacco is universal in China among all classes, and is always regarded as harmless. The use of ardent spirits is very general in these northern provinces, but is condemned only in case of excess.

Opium-smokers are as a rule excluded from Christian communion, and that with the approbation of the native converts; but I think no one would venture to exclude all who use either tobacco or spirits in moderation.

In the remarks which I make on this curse of China, I desire to confirm the observations of others; but will avoid as far as possible going over the same ground.

As regards the number of opium-smokers in China, no estimate that I have seen can be

regarded as an overstatement. You meet them in numbers wherever you travel; you find an opium shop in every large village—there may not even be a tea shop, but there must be a place for the sale of the indispensable poison! When I go out into the country with medicines, I am constantly beset with applications for anti-opium pills, of which I always carry a good supply. Almost all who smoke profess anxiety to reform, but comparatively few have resolution enough to endure the tedious suffering involved in the cure.

Men with abundant means are not generally willing to abandon the pipe, because they feel its ill effects less speedily than others. When appetite fails, as it always does, the richer smokers are able to get richer food, more stimulating to the appetite, and thus the strength is in some measure kept up; but this resource ultimately fails. While in the country a few days since, a man of wealth, of about 60 years of age, came to me for medical treatment. I asked him if he smoked opium. He replied, "No; I had a brother who died of opium-smoking, and I would rather live a few years longer." After this gentleman's departure, I was told that he has seven sons, five of whom smoke; one of these sons has since become a patient. Another man, himself a smoker, told me that his sister had smoked herself to death. She smoked an ounce daily. Such cases are frequent. The consequences of opium-smoking are much more deplorable where the vice is combined with poverty, as it is in the majority of instances. The use of the drug destroys the appetite, while impoverished means prevent the due supply even of the ordinary food. The amount of the opium must if possible be increased, and the man speedily falls a victim. Such cases are constantly turning up. I have seen men dependent for daily life upon the droppings from the pipes of more favoured men; money and credit exhausted, they live by gathering up and smoking or swallowing the ashes of other smokers. The appearance of such men is wretched beyond description.

The moral effects of opium-smoking are most evident in the intense selfishness which it engenders. Its victim becomes dead to the voice of nature, and will sacrifice his wife, and even his children, to the necessities of this vice. I know men whose families are dependent on the charity of others, while they are destroying themselves by smoking what would maintain wife and children in comfort.

With regard to the depopulative influence of this vice, the Chinese all agree that the family of the opium-smoker will be extinct in the third generation at the latest. When

a man smokes, his son very generally smokes also, and begins at an earlier age than his father did; so that if the son be not childless, as is often the case, his children are born with feeble constitutions, and die prematurely.

The example of opium-smoking is far more insidious and ensnaring than that of spirit drinking. The misery caused by a drunken father is grievous, but it is often a means of warning his children against the fearful snare. Opium is smoked decorously in the bosom of the family, as well as in the opium den; and thus wife, children and friends are often drawn into the fatal gulf.

It has been stated that disease drives many to the opium pipe for relief. I have seen many such cases; but a far larger number speak of temptation as the source of the evil—"A mouthful now and then with companions for a joke." Thus they played with the serpent, while it slowly, but surely coiled round them, until they were held secure in the fatal embrace.

So common is this vice in some parts among the mercantile classes, that it is absolutely necessary in large shops to have the opium pipe and its accessories ready spread for all comers. I have frequently seen it on the k'ang, and been urged to partake. My refusal has often been received with surprise, and the question has been asked, "Does not opium come from your country?" This of course I deny; but unfortunately am obliged to admit that both my sovereign and my fellow countrymen are deeply implicated in the trade, and that in pursuit of gain they ignore the terrible evils which result from such unrighteous traffic.

One evil incidental to opium-smoking, which I have heard bewailed by a victim, is the great loss of time involved. An ordinary amount of opium—two candareens—occupies in smoking one to two hours daily; so that the higher amounts—one ounce and upwards—must take a large portion of the available time in a day. Moreover, an opium-smoker's day is very short. In the country, a large part of a Chinaman's working day passes before breakfast; but an opium-smoker is unable to do anything until after his first dose, which he takes after breakfast. Then before daylight is gone, he must take his dinner, and the dose which comes after it, even if he does not take a mid-day pipe, as many do. This tax upon time and strength is felt as a heavy bondage by the man dependent upon his own exertions for daily bread. The victim above alluded to has escaped from this bondage, and I have heard him rejoicing in his freedom.

In what I have said, I have simply related my own experience. I have not drawn upon

my imagination; nor do I wish to call that of my readers into exercise. I do not wish to prejudice any reader by what may appear exaggeration; nor, indeed, could I transfer to paper the burning indignation which often swells within, while I talk with some of the victims of opium. Accusations of overstatement have been made against those who plead against the opium trade, but only by those who have but a superficial or limited acquaintance with this people. When you are really among them, the evils turn up at every step; and if we have seen so much in so small a part of China, how great must be the misery and suffering, how widespread the desolation and ruin, amongst the homes of the eighteen provinces!

It may be said that foreign commerce is not responsible for all these evils, since the natives cultivate the poppy so largely; but the habit was engendered by the importation of opium, and the native cultivation has only arisen to supply the demand thus created. Moreover, the Chinese government professes a wish to put down the growth of the poppy, and it would be within its power to do so, but for the importation of the foreign drug. Native cultivation would have been nipped in the bud by Tau-kwang, had he not been unable to resist the introduction of Indian opium.

I have heard none palliate the use of opium, but those interested in its consumption. I quite believe that some of these may speak honestly, while thus providing a cloak for this sin; but could any such witness the amount of evil which has come before me unsought, I am sure that they must either abandon the traffic, or acknowledge that in the gain resulting therefrom they are receiving the wages of unrighteousness, and thereby "treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds."

PEKING, July 26th, 1869.

CONCERNING PIGS.

BY F. PORTER SMITH, M. D.

The Chinese pig, a variety of the *Sus indica*, if not the progenitor of this miscalled species, is nearly identical with the Siamese and Annamitic breeds, which have served to modify the Eurasian stock, derived from the wild hog of the west, the *Sus scrofa* of naturalists. It is met with in considerable variety, but may be typically described as smaller than the European species, with a deep, by no means

round body, hollow back, and round thin haunches. The neck is short and thick, the front of the head convex in most instances, the snout short and blunt, and the ears large, flat and pendulous. Some of the white or piebald pigs have ears with a tendency to point. The limbs are short, but the proper metatarsal bones of the feet are long. The pigs of Hupeh and Honan are generally black, whilst the Hunan pigs are half black and half white. Red-bristled pigs are met with on the Amor, and white fat pigs are met with in the south. The Corean pigs are black. There is an amusing story told of a white pig having been formally sent as tribute to the Chinese suzerain. On their way the ambassadors saw so many white pigs, that they were led to hide away their fair friend.

The face presents a wrinkled and wizened appearance in the degraded animal met with in the streets of Chinese towns, and the bristles are as black and wiry as Chinese taste in the matter of hair could desire. The length of the intestinal canal is much increased, from the bulky and miscellaneous character of their diet. Whilst the length of the whole gut of the wild boar is to that of the body as 9 to 1, in the Chinese breed it is as 12 to 1.

The teeth are much less formidable, the change in food from the wild state, calling for little use of the canine and incisive teeth. The shortness of the limbs is associated with the same difference in habits.

The sow carries her young for four lunar months nearly; though from the facility and frequency with which five litters are produced by Chinese sows in two years, it seems that the period of gestation is usually somewhat shorter than this.

The Mammæ are largely developed pigs, wholly white are uncommon—the wholly black variety being esteemed the best flavoured, although coarser and larger in the build.

The wild species, called 野猪 *Yé-chü*, is met with in the hilly portions of the country. The following measurements were obtained by H. G. Hollingworth, Esq., of Kiukiang, from a specimen brought from the *Len Shan*.

| | | |
|---|-------|-------|
| Length of head, ... | 1 ft. | 4 in. |
| do. tail, ... | 1 " | 1 " |
| Height of top of shoulder from the ground, ... | 2 " | 7 " |
| Total length, ... | 5 " | 8 " |
| Girth, ... | 3 " | 8 " |
| Length of ear, ... | | 5 " |

Weight before death, 169 lbs., and after removal of offal, 145 lbs.

Larger animals than this have been brought down, and their flesh is eaten by the natives.

In selecting the pig as their principal source of animal food, we see exercised that practical wisdom and economy, which are a fair characteristic of the Chinese mind. The sow is the exceptional instance of a large animal produc-

ing many young ones at a birth. For some 5,000 years the Chinese have attended to the breeding of pigs. The number farmed by the Chinese sow varies from eight to eighteen, and often more, though more than sixteen seldom live.

The flesh of sows is forbidden to the sick, and seems to be positively unwholesome.

Pork is said to produce phlegm; but every part of the pig is supposed to have some particular effect upon the human system, and is prescribed accordingly.

The flesh is by no means fine flavoured the skin being, usually, very thick. The amount of fat is considerable, when the bad quality and insufficient quantity of their food is borne in mind. For this "proofy" quality, the Chinese pig might be advantageously crossed with the European stock, so superior in most other qualities.

The porcine disease called **米心** *Mi Sin* is identical with the "measles" (trichina) of foreign pigs. The Chinese name "rice heart" is as sensible as our own term, and a little more, as there is some resemblance between the grain of the rice and the trichina.

It exists in the proportion of about one per cent., in the pigs brought to the Hankow pig market. There are nearly a hundred names for a pig in the Chinese language, showing their familiarity with the animal, and the degree of isolation of the many dialectic areas. The people of Honan have a different name for the pig from the folks of the sister-province, Hupeh. There is a name for each of the first three pigs of a litter, as well as for the "nestle tripe," and a distinct name for pigs born in different months of the year. The character *Chu* 猪 should be 豚, or 猪, or some say 猪.

豚, &c., is the name of a contracted hog. **豕**, *T'ung*, is the name of a sort of wild hog, or fabulous creature, which reversing the New Testament expression is said to have pearls about it.

The book-character **豕** *Chi* is said to be compounded of the characters for bristles, foot and tail, making up an ideographic hieroglyph.

There is a great variety of superstitions about pigs. Chinese pigs are not said to be able "to see the wind," but they are said to be fond of star-gazing, and that this habit causes the rice-grain disease, or "measles," just alluded to. Pork is said to cause boils, and to induce impotency, if consumed for a long time. Either on these grounds, or more likely from economy, that hourly study of every Chinese man, woman and child, pork is not so largely eaten as might be supposed.

HANKOW, July, 1869.

CORRESPONDENCE.

STATISTICS OF PROTESTANT MISSIONS.

TO THE EDITOR OF THE CHINESE RECORDER:—

The collection of those tables of statistics in your August number cannot have been effected without much pains. The thanks of all the missionaries are due to you, and to your unknown helpers, for the general view you have thus given of our present position, so far as it can be represented by numbers. There is a certain smartness and point in the saying that "nothing is so deceptive as figures except facts." Nevertheless, in sober truth, neither figures nor facts deceive us; but we deceive ourselves by misunderstanding, and deducing wrong inferences from them. Your figures will be instructive to those who know how to interpret them.

Meantime, may I ask a question, and make a suggestion or two? First: What is the meaning of the column headed "benevolent contributions"? From whom? To whom? For what? In the blank form sent to me, the heading, if I remember right, somewhat differed from this; but at any rate I did not know what it meant, and therefore left it blank.

Again, I am much struck with the great differences between the proportions of the native assistants to the communicants. The average is about 1 in 15. In Hongkong, however, we appear to have only 11 native assistants out of 400 communicants; or 1 in 36. The China Inland Mission has 18 to 119 members, or nearly one native assistant out of every six members. At Foochow, there are 107 assistants among 926 members; or more than 1 in 9. These differences are remarkable.

Could you not procure some farther information about the Chinese Christians? It would be very interesting to know the proportion of the sexes among them; also their occupations in society, the number who can read and write, &c. Suppose you were to set us the example at Foochow; and publish a tabular account of the church members there, telling how many are—1. Scholars (literati); 2. Shopkeepers; 3. Hawkers; 4. Farm labourers; 5. Artizans; &c.

Another piece of information would be valuable, and could be supplied without much trouble viz., How many of the converts are in the paid employment of the missions as preachers, colporteurs, schoolmasters, chapellkeepers, &c.? How many in the employ of missionaries as teachers or domestic servants? How many employed in the hospitals, and printing offices? From your tables it does not appear whether schoolmasters are numbered among the native assistants or not.

Thanking you once more for what you have given us—while, like Oliver, asking for more, I remain.

Yours Sincerely,
F. S. TURNER.

HONGKONG, 15th August, 1869.

[The column headed "benevolent contributions" was intended to record the amount contributed during the past year by the native church members for the support of preachers, building and repairs of chapels, for the support of the poor, contributions to the Missionary Society, &c. In fact, the column was intended for precisely the same purpose as when used for reporting the statistics of home churches. The blank form sent out asked for the "amount of benevolent contributions the past year;" and we think it was very generally understood in the sense given above, and answered accordingly. There was unquestionably some difference of understanding as to native assistants. At Foochow, not only the helpers, but all the "student helpers," or candidates for the ministry, were included under this head. At some stations, it is evident that only full helpers, or preachers, were reported. We do not think that schoolmasters were in any case included in this column. We like our correspondent's suggestion, as to giving the employments of the native Christians, and the number of those in mission service; and, if we can secure the necessary time, will gladly give these items for our own Mission. In the meantime, we shall be glad to receive such statistics from any other Mission, and will publish them as soon as they come to hand.—ED. RECORDER.]

TO THE EDITOR OF THE CHINESE RECORDER:—

In the table of statistics in your August number, I could not find the slightest reference to the hospitals in Hankow, particulars of which were sent with the other information. I will repeat in a somewhat fuller form what I believe was given.

HANKOW.—*English Wesleyan Mission.*—One hospital; one dispensary. According to the Annual Report for the year July 1st, 1867, to June 30th, 1883 (during three months of which year the hospital was closed, owing to Dr. Smith's illness), the patients treated were as follows:—4,235 male out-patients; 2,270 female out-patients; 81 male in-patients; 12 female in-patients; total, 6,631. *London Mission.*—One hospital; two dispensaries.

Yours truly,

FRED. P. NAPIER.

HANKOW, August 19, 1889.

[Our correspondent is quite right. The statistics were duly sent, and their omission was the fault of the editor. It can't even be laid on the "printer," whose broad back has to bear so many stripes that don't belong to him.—ED. RECORDER.]

TO THE EDITOR OF THE CHINESE RECORDER:—

I have no faith in statistics; and on that account declined to fill up the tables sent to me. I therefore expected that if my name was mentioned at all, it would be with, *No re-*

turns; whereas you have set us down as two individuals, solitary, with no native assistants, converts, scholars—no work of any kind. This is hardly fair; and therefore I have to ask you, in justice to the society which I represent, kindly to insert this note in your next issue, stating that all the departments of missionary work, including dispensary to the sick, are carried on by us, as God gives us ability. I may further add that comparison of your table of statistics with facts within my own knowledge has renewed my conviction of the fallacy of all such attempts to gauge spiritual work.

Yours respectfully,

A. WILLIAMSON.

[Although we received no statistics from the excellent and indefatigable Agent of the National Bible Society of Scotland, we were unwilling to send out a list of Protestant missionaries in China, without the names of himself and Mrs. Williamson. We therefore inserted them; and, to make the table of statistics tally with the list of missionaries, also numbered them in the table. Where dots (.) were inserted in that table, it was not intended to intimate that there were no numbers, but that we had no information of them. It would have been better, had we stated this at the time; but it did not then occur to us to do so. We were not aware that Mr. W. was engaged in any missionary work beside the circulation of the Scriptures; and we are glad that the imperfection of our statistics has brought out the fact that he is engaged in all the departments of missionary work, notwithstanding his abhorrence of statistics prevents his giving us the various items we so much desired. We by no means claim perfection for the table of statistics; still we believe that it is an approximation to the truth, and much better than no statistics at all.—ED. RECORDER.]

DEAR SIR:—

As a stranger, I say a word to you respecting your published report of the Protestant Missions and Missionaries in China. See CHINESE RECORDER for August. You put Ningpo and Hanchow together, creating confusion, I suppose you are not much acquainted with our relations and topography. Our mission is entirely at Hanchow, and not in the least at Ningpo; and is 150 English miles from Ningpo. We are quite as near to Shanghai. We are no more united with the missions of Ningpo than with those of Shanghai, Peking, or Canton. There is also the Independent Baptist Mission entirely at Ningpo, and not in the least one hundred and fifty English miles in the interior at the city of Hanchow.

There is also the English United Methodist Mission entirely at Ningpo.

Of the American Baptist Mission, only Rev. C. T. Kreyer and lady are at Hanchow. Of the American Presbyterian Mission, only Rev.

Samuel Dodd and wife are at Hanchow, Rev. D. D. Green and lady being absent. Of the Church Mission, only Rev. H. Gretton is in Hanchow. Messrs. Moule and Valentine have been home in England two or three years.

Now, dear Sir, would it not be better to make a distinction? Hanchow is one of the largest cities of the empire, and the capital of this province; and could be not more readily joined with Ningpo than Peking could be joined with Kalgan, Tungchau, Tientsin, Chefoo, or Tungchow.

Who gave you your information, I cannot divine; and what particular end they had to serve is a mystery. I am acquainted with all the missionaries of both places, and give you this as an assistance. There are several walled cities between Ningpo and Hanchow—one very large, called Ziao-hying, about midway, in which are two missions and their wives laboring—viz., Mr. Stevenson, of Mr. Taylor's Mission, and lady, and Mr. Jenkins and lady, American Baptists. This side of the foo city of Ziao-hying is a city called Siao-saen, where Mr. Nicol and wife are located—formerly of Mr. Taylor's mission, but now independent.

Very truly yours,

ELIAS B. INSLEE,
of the American Presbyterian Missionary Society, (South).

HANCHOW, August 20, 1869.

[The reason why we put Ningpo and Hangchow together was this: those Missions which have missionaries in both places did not distinguish between the two places in their reports. We were therefore obliged either to combine the two under one head, or to make three headings—"Ningpo," for these Missions and missionaries we knew to be located there; "Hangchow," for those we knew to be there; and "Ningpo and Hangchow," for those we knew to be at one or the other of the places, but had no means of determining at which. We were aware of the geographical position of Hangchow, and not unmindful of its high renown. Our good brother need not imagine any mysterious purpose on the part of any one in combining the reports of the two places. He has our thanks for the additional information conveyed in his letter.—[ED. RECORDER.]

The September number was sent

To all ports north of Foochow, per Steamer *Bertha*, September 9th.

To all ports south of Foochow, per Steamer *Douglas*, September 9th.

To England, with the August number, per Mail of September 16th from Hongkong.

To America, per P. M. Steamer of Sept. 18th from Shanghai.

The Chinese Recorder
AND
MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, OCTOBER, 1869.

BIRTHS.

At Hongkong, September 17th, 1869, a son to Rev. J. NACKE, of the Rhineish Mission.

At Foochow, September 22nd, 1869, a son to J. A. STEWART, M. D.

At Foochow, September 22nd, 1869, a daughter to Rev. J. E. MAHOD, of the Church Missionary Society.

MARRIAGE.

On Saturday, August 21st, at St. John's Cathedral, Hongkong, by the Rev. Canon Beach, M. A., Colonial Chaplain, assisted by the Rev. J. Piper, Rev. SILVESTER WHITEHEAD, of the English Wesleyan Mission, Canton, to Miss ISABELLA FOSTER of Moorhouse, Niddersdale, Yorkshire.

DEATHS.

Near Cheng-kwan-tun, 35 miles from Tientsin, Aug. 25th or 26th, 1869, Rev. JAMES WILLIAMSON, of the London Mission.

At Amoy, September 5th, 1869, JAMES ERNEST, son of Rev. HUGH C. WIE, of the English Presbyterian Mission, aged two years, two months and five days.

EDITORIAL ITEMS.

—An account of the murder of the Rev. James Williamson, of Tientsin, will be found under the head of "Missionary Intelligence." The sad news has occasioned great sorrow throughout China; and much sympathy is expressed for the bereaved widow, who left for home only in May last, so soon to meet with such heavy and unexpected ills. May the grace of God richly support her in this hour of need! It is gratifying to believe that this sad event is not to be attributed to any animus against Christianity among the Chinese—being evidently the work of bandits, who would kill anybody from whom they might expect to obtain plunder.

WANTED.—Six copies of the June number of the CHINESE RECORDER, 1869—for which fifty cents each will be paid. **FOR SALE.**—Five copies of the May number; 14 of July; 13 of November; 14 of December, 1868; 16 of January, 9 of February, 4 of March, 5 of April, 2 of July, 20 of September, 1869; at 25 cents each. Also, 2 bound volumes of the *Missionary Recorder*, Vol. 1, at \$3 each; and one bound volume of the CHINESE RECORDER, Vol. 1, at \$5. Address, "The Editor of the Chinese Recorder."

—We are glad to be able to announce that henceforth the RECORDER will pass through the Hongkong Post-Office as a newspaper. The postage from any port in China to England is four cents on each number; to any part of the United States, "via San Francisco," two cents; to the Straits, the Colonies, India, &c., four cents. This is in consequence of a decision in London "that the CHINESE RECORDER AND MISSIONARY JOURNAL is eligible to pass through the Post as a newspaper, provided its title and date of publication be printed at the top of each paper, and it is issued at intervals not exceeding thirty-one days."

MISSIONARY INTELLIGENCE.

HANKOW.—A society for the discussion of subjects of interest and importance to missionaries and their work has been established here, under the title of the "Hankow Missionary Association." It includes all the missionaries living in Hankow and Wuchang with honorary members. Three or four very pleasant and successful meetings have been held, and much benefit is hoped to be derived from this bond of union. The science and art of "doing good" is felt to be most pregnant with matters for grave discussion.

FOOCHOW.—We reported in our last number that the difficulties of the Church mission at Ló-ngwong were in a fair way for speedy settlement. Just as that number was going through the press, however, affairs took a different turn. False charges were brought against some of the Christians, to which the Ló-ngwong magistrate seemed to lend a willing ear. His report to the high provincial officers at Foochow led to a change in their tone, and they wrote to the British Consul, demanding that certain parties should be given up, on a charge of having beaten a thief so severely as to cause his death. The Consul refused to give up the accused Christians; and insisted on a fair and thorough investigation of the whole case. Meantime the persecution spread throughout the whole district of Ló-ngwong, the Christians being driven from their homes, and subjected to much ill treatment. The case being thus aggravated, the authorities were compelled to make inquiries, which have had a good effect in putting a stop to the persecution; but we cannot speak with confidence of the final result, as the investigation has not yet been completed. We know, however, that H. B. M.'s Consul, C. S. Sinclair, Esq., has been most energetic in his efforts to secure justice in the case; and we can but hope that those efforts will yet be crowned with full success.—Rev. N. Sites is at present on a trip in the prefecture of Hing-hwa, where there are many inquirers in connexion with the American Methodist Episcopal Mission.—Rev. R. S. MacLay, D. D., left for Shanghai, Sept. 22nd, where he expects to meet Bishop Kingsley about the 6th of October, and proceed with him to Peking and Kiukiang, to visit the Missions of the M. E. Church at those stations.

SWATOW.—Rev. J. W. Johnson and Mrs. Johnson left for the United States in the July steamer, both being in need of a change, which it is hoped may secure a return of health.

CANTON.—Rev. J. McKelvey sailed for the United States, in the Steamer *America*, from Hongkong, Sept. 18th. The United

Presbyterian Mission Board have concluded to give up this place as a mission field—hence Mr. McKelvey's return.

BANGKOK.—Rev. W. Dean, D. D., writes, Feb. 20th:—"We have here a church of Siamese in the Mission of the American Missionary Association, one in the Presbyterian Mission, and one in the Baptist Mission; and three churches of Chinese connected with our (Baptist) Mission of 12, 34 and 36 Chinese members."

TIENTSIN.—Rev. C. A. Stanley writes, August 31st, 1869:—"On Tuesday, the 24th of August, the Rev. James Williamson and the Rev. W. B. Hodge left Tientsin by boat, to visit the out-stations in Shantung. As they were lying at anchor on Wednesday night, near the village of Chén-kwan-tun, 陳官屯, 100 li distant from Tientsin, their boat was attacked, at about 12 to 1 o'clock, by a band of robbers, and plundered of everything of much value. Mr. W. also lost his life—precisely how it is not easy to determine.

When Mr. H. was aroused by the noise, Mr. W. was missing. This seemed the more strange, inasmuch as they occupied the same bed. The first thing Mr. H. distinctly noticed was the cry of "thieves!" by the boatmen. The door of the boat was open. On his endeavouring to escape to the shore, they commenced beating him with their swords—fortunately, and unaccountably, not using the edges. He was severely bruised from head to foot, and his escape alive was a most wonderful providence. He immediately sought the mandarin of the village; and met him coming to their assistance with a few soldiers. But on his return to the boat accompanied by the officer, the thieves had left with their booty. A party of soldiers was immediately sent in pursuit of them, and another party began the search for Mr. W. This was continued, without success, till about 9 o'clock on Thursday A. M., when Mr. H., bruised and sore, left for Tientsin, where he arrived late in the evening.

"Search parties were organized early on Friday; and on Saturday forenoon, the body was found in the canal, about 40 li below where the robbery occurred.

"There are no marks of violence on the body. Looking at all the circumstances, the most probable supposition seems to be, that Mr. W. heard some little disturbance, but did not think it of sufficient moment to arouse his companion. He however arose to ascertain its cause. As he stepped outside the boat, he received a blow on the head, which stunned him, and at the same time knocked him overboard. Otherwise he would

have called Mr. H., and saved himself by swimming.

"So far as appears, not the least political significance can be attached to this outrage. It was perpetrated by a band of thieves, seeking plunder—probably not desirous of taking life.

"We are also happy to be able to say that the officers rendered every assistance in their power towards the recovery of Mr. W.'s body; and seem to be using every means to apprehend the robbers."

CHEFOO.—The Rev. J. L. Nevius has addressed the following letter to the editor of the Shanghai *Daily News*, describing the brutal and apparently quite unprovoked treatment of a Christian convert, near Tung-chow. It will be remembered that much antipathy to missionaries has been shown in this neighborhood before.

"About a month since, a native catechist, of the name of Miao Hwa-yu, commenced work in the city of Chow-yuen. He is a man of good family, and in independent circumstances, and though connected with our mission, receives no salary from us. With the assistance of Rev. C. Mateer, who was spending a few weeks in Chow-yuen at that time he succeeded in renting a house to be used as a chapel. Mr. Mateer was present when the chapel was opened. After his return to Teng-chow, Mr. Miao continued his work quietly, being visited daily by persons who came to enquire about Christianity. On the 12th of August, Mr. Miao and his landlord both were most unexpectedly summoned to appear before the Che-hien. The landlord was first examined, and on the charge of introducing devils (kwei-tz) into the city, was sentenced to receive two hundred blows, which were administered forthwith. This beating was excessively severe.

"After this, Mr. Miao was called, and charged with the crime of having embraced the religion of the 'foreign devils,' and of attempting to propagate false, corrupt and dangerous doctrines. He replied by referring to the clause of the treaty relating to Christianity; and, in answer to numerous questions of the Che-hien, gave a brief summary of the outlines of the Christian religion, speaking particularly of a future state of reward and punishment, and of salvation through the death and sufferings of Christ. At this point the officer exclaimed, 'Then Jesus really suffered in your stead—did he?' to which Miao replied, 'He certainly did,'—whereupon the Che-hien ordered him to be beaten at once fifty blows. After he had re-

ceived more than forty heavy blows, and when the blood was flowing freely from his wounds, the officer asked him tauntingly 'Can Jesus bear that for you?' Mr. Miao refused to confess the crimes with which he was charged, and was ordered to prison. In the evening the Che-hien again called him, and told him that he had determined to send him to his own city, that the magistrate there might beat him to death.

"The next morning with a chain round his neck, and in manacles, with an escort of five yamen underlings, he was taken to the city of Che-hia, forty English miles distant. He walked the whole way, though suffering much from his wounds, and from physical exhaustion. The next day he was brought before the magistrate and commanded to make a confession of guilt, which, as before, he refused to do. The official despatch from Chow-yuen, containing the charges against him, was then thrown to him to read. Its specifications were as follows: Miao Hwa-yu, under the false guise of preaching religion, in connection with a Mr. Mateer, took forcible possession of a house in the eastern suburbs of this city. He makes use of mysterious arts to deceive the people. It is his purpose, in connection with the foreigner Mateer, some time in the 8th month to kill the officers, and raise an insurrection. In order to force from him a confession of these accusations, he was beaten 300 blows, with one hundred additional on his face. The next day he was examined at great length, with reference to the doctrines he preached. And the magistrate seems to have satisfied himself that the charges were false. He ordered that Mr. Miao's chains should be taken off and that he should receive no further ill-treatment. He also sent for the leading men of Mr. Miao's village, who all testified to his being a good citizen. He then called for his accusers, but none were to be found. The Che-hia officer appeared, however, afraid to take the responsibility of releasing him, and he is still in prison with no immediate prospect of being liberated. "In this case of persecution there has been no public excitement or mob. All that has been done has been formally and officially by the officers; though, we have reason to believe, at the instigation of about a dozen prominent men in the city of Chow-yuen. As far as we can learn, Mr. Miao has been guilty of no offence, and the treatment he received is owing purely to hatred of foreigners and of Christianity.

"The matter has been placed in the hands of the Acting American Consul at Chefoo. How it will terminate remains to be seen."

